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REVIEWS AND BOOK NOTICES.

The Fravashis by Aerpat MEHERJIBHAI PALANJI MADAN, to be read before the eighth International Oriental Congress. Bombay, printed at the "Times of India" Steam Press, 1889.

The author of this little treatise, who translated de Harlez's French version of the Avesta into Gujarati, and is just about to give to his countrymen a Gujarati version of Dr. Mills's translation of the Gāthās, tries a new explanation of the nature of the Genii called Fravashis whose name so frequently occurs in the Avesta. Relying especially on Yasna LIV 1 and XXVI 11, 21 (ed. Spiegel), he endeavors to prove that "*urvan* (the soul) is the progenitor of good or evil actions or things. Now the good actions that result from *urvan* are its Fravashi, which literally means protector. *Urvan* is protected from punishment and gets due rewards through its Fravashi or good actions" (page 6). The Fravashi of Ahuramazda, accordingly, is all his good creation. "People love him, venerate him, worship him for his creation and noble gifts, his Fravashi" (page 7). This is acceptable, but how can we explain the Fravashis of inanimate things, as earth, water, trees, etc., which have neither *baodhang* (intelligence) nor *urvan* (soul)? According to the author's opinion the explanation is simple: "The force or generative power in these inanimate things, which produces something useful or good, may be taken as *baodhang* and *urvan* combined; what they produce is their Fravashi. The earth, for instance, gives us habitation and produces all sorts of things, such as trees, plants, minerals, etc., for our use or profit. Thus the habitation, trees, plants are the Fravashi of the earth. Similarly, trees and plants produce fruits, food and healing medicines, which are the Fravashis of trees and plants. Water quenches our thirst, increases our health, and makes our food digestible. These properties in water, that are thus useful to us, are its Fravashi. The Fravashis of these inanimate objects support or protect them, which means that people take care of them on account of the good they derive from them" (pp. 7, 8). This explanation seems to me rather far-fetched. It is strange that the Fravashis are to be nothing more than the good actions of man, which are designated in the Avesta by *hvarshata*, a word which occurs in the formula *Humata, Hukhta* and *Hvarshata*, or good thoughts, good words and good deeds, a formula that contains the fundamental principle of Zoroastrian religion. And how can we presume that there are Fravashis, viz. good works of men who are not yet born? A passage in the hymn Yasna XXVI 6 runs as follows: "We worship the holy Fravashis of the deceased good men, of the living good men, and of those who are not yet born."

I will try to give my own opinion about the Fravashis. In two passages of the Avesta (Yasna LV 1, LXIII 3) the Fravashis are conceived as a part of the human soul, intermediary between soul and body, being nevertheless an independent

personality, especially independent of the body. According to the more recent tradition, the Saddar-Bundehesh (see Spiegel's introduction to the traditional books of the Parsees, II 172, 173), when the body is given up to annihilation the remaining powers of the soul leave it, conscience goes straight to heaven, but the soul, consciousness and Fravashi remain together, to account for the actions of man and to be rewarded or punished. The Fravashis, we see, belong to the immortal parts of the soul, whose destiny they share to its ultimate fate on the day of judgment. But the existence of the Fravashis is not entirely included by that of the soul. They have already existed before, from the time when the spiritual world was created, and they are immortal like every creation of the good spirit Ahuramazda. They are the divine part of man, which, existing from all eternity, is only for a short time connected with the human body.

We see that, besides the Fravashis who stay on earth, according to the Avesta, there are others who dwell in heaven and will descend to earth in future times; and others who have returned already to heaven from their earthly life as souls of good men. These three are often invoked together, for example, in the above-quoted hymn, Yasna XXVI 6.

Every living creature has its tutelary spirit, not only in this, but also in the spiritual world. Even Ahuramazda, the creator and master of the world, forms no exception, and his Fravashi is mentioned as often as the Fravashis of the Ameshaspentas, who are assembled around the throne of Athuramazda, and the Fravashis of the other beings who are worthy of sacrifice (cf. Ys. 23, 2; Yt. 13, 82). So, in the Vendidad, XIX 14, Zarathustra is bidden invoke the genius of Ahuramazda, *whose holy law is the principle of life*, and in another passage (Yt. 13, 80) he is mentioned in the following terms: "*we worship the genius of Ahuramazda, whose soul is the Holy Word.*" We find the Romans worshipping in a similar way the genius of Jupiter and the Dii geniales. But the Fravashis of the good men who lived before Zarathustra and his preaching of the law, were invoked most frequently, and generally together with them the Fravashis of the nearest relations of the invoker and the genius of his own soul (Ys. 1, 18; 22, 27; 23, 4; Yt. 13, 149), by which the Persian used to swear like the Roman. The Fravashis of these good men and those of the yet unborn are called more powerful than those of the living, and more powerful than those of the dead (cf. Yt. 13, 17; Ys. 26, 6). This also reminds us of the Roman cult of genii, in which the ancestors of the house, the Lares, were separated from the tutelary genii of single persons, and of Iran, where the cults of the *Lares*, *Manes* and *heroes* were blended. The Fravashis were worshipped as the ancestors of the family and tribe, giving help and protection to their family and race (cf. Ys. 26, 1; Yt. 13, 149-151; Ys. 23, 4; 26, 6, 7, 9). The antiquity of this creed is proved by its occurrence in the oldest remnants of Hindu literature. According to the belief of the ancient Hindus, the souls of the dead, the ancestors, are dwelling in heaven as associates of the gods, and by this intercourse are acquiring the wondrous powers ascribed to them by the R̥g-Veda (cf. R̥.V. I 164, 30; X 15, 2-6; X 16, 11; X 154, 3-4; VI 75, 9, 10), where it is said that they have adorned the sky with stars, given darkness to the night and light to the day, that they have found the hidden light and created the morning-red (see R̥.V. VII 76, 4; X 68, 11, X 154, 5; Çat. Brāhm. VI, 5,

4, 8; I 9, 3, 10). It was with gifts and powers like these that the piety and devotion of men wanted to see the piety of their ancestors recompensed.

In the Avesta the Fravashis are associates and assistants of Ahuramazda, who by their splendor and majesty protects the earth, but they stand in the closest relation to man, to whom they are given as friends and protectors (Yt. XIII 9-12, 15-16), and for whose bodily welfare they take care by the wise distribution of earthly goods (Yt. XIII 18, 22-24, 27, 30, 40-42, 51-55), and by preventing all the dangers and miseries occasioned by evil spirits (Yt. XIII 20, 33, 48, 70-72, 78, 131, 136-138). Therefore the countryman invokes them when the fruits of his field seem to be destroyed by want of rain (Yt. XIII 66, 68); kings and commanders ask for their help in the turmoil of the battle (Yt. XIII 17, 30, 31, 34, 37-38, 66-67). They are the protectors, they are the weapons and the support of those who call upon them (Yt. XIII 69-72). But they do not only aim at the bodily welfare of those whom they support, they are chiefly anxious to defend the souls from threatening dangers, and so in the prayers addressed to them they are praised for awakening pure thoughts and inclinations in the soul to whom they are giving the right and salutary nourishment it requires (Yt. XIII 25, 30, 36, 42, 88-94). When man is dead his protecting spirit approaches the throne of Ahuramazda as a mediator (see Minokhired II 3 following; Aogemadaêca ed. Geiger, 8-11; Yt. XXII). This belief of the Iranians in this influence of the Fravashis enables us to understand that, as powerful assistants of the divinity, they were deemed worthy of the highest worship, that a peculiar cult was consecrated to them, praise and honor given, and that sacrifices were offered to them as to the divinity. According to the precepts of Zarathustra it is highly important to worship the Fravashis in the right way (Yt. XIII 21 following, 49-52, 73), as their power and agency are depending on the offerings.

I believe that the cult of the Fravashis dates from a very early time, when the Aryans were not yet separated into different nations. True, traces of these cults may be found with all the nations of the Indo-European family, but nowhere was it so peculiarly developed as with the Persians and the Romans.

EUGEN WILHELM.

JENA, November 24, 1890.

Dr. ADOLF WAHRMUND, Professor: Praktisches Handbuch der neupersischen Sprache. I Teil: praktische Grammatik. II Teil: Gespräche und Wörtersammlung. III Teil: Schlüssel zur praktischen Grammatik. Giessen: Ricker, 1889.

MUHƏMMƏD (Ğæfær Qaragadağı), *Monsieur Jourdain*, der Pariser Botaniker, im Qarabâg. Persischer Text mit wörtlicher deutscher Übersetzung, Anmerkungen und vollständigem Wörterverzeichnis, zum Gebrauche der K. K. öffentlichen Lehranstalt für orientalische Sprachen, herausgegeben von Dr. ADOLF WAHRMUND, Professor. Wien, 1889, Hölder. (viii, 34 u. 30 S. 8.)

Wahrmund's manual of the Neo-Persian language, which fourteen years after its first appearance comes out in a second and very well printed edition, is originally intended for the use of Oriental seminaries, but will be useful to everybody who wants to obtain a practical knowledge of Neo-Persian. The